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THE ORIGIN AND TEACHING OF THE NEW TESTAMENT BOOKS. IV

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AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

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STUDY IV CHAPTER VIII

PAUL'S LATER PRISON CORRESPONDENCE AND OTHER OCCASIONAL NOTES

First day.—§ 28. *The letter to Philemon.* Having read the letter to Philemon once, answer the following questions: To whom is the letter written (vss. 1, 2)? Where did these people live (cf. vs. 2 with Col. 4:17 and consult a map)? Under whose influence had Philemon become a Christian (vs. 19)? About whom is this letter written (vs. 10)? What had been his relation to Philemon (vss. 11, 16; notice the margin)?

Second day.—Furthermore, what change had come over Onesimus under Paul's influence (vss. 10, 16)? What was Paul's condition when he wrote (vss. 1, 9)? What is the purpose of the letter? Read it through again, and, picturing the whole situation, say what you think of the spirit of the writer and his tact.

Third day.—§ 29. *The letter to the Colossians.* Recall whether there is any record of Paul's having been in Colossae, and observe what Col. 2:1 implies. What does Col. 4:10, 18 imply as to Paul's situation when he wrote, and 4:7, 9-14 as to his companions? In view of these facts and of Philem. vss. 1, 2, 10, 23, 24 (notice the occurrence of the same names), do you think it probable that these two letters were written and sent together? Read Col. 2:8 and 2:16-23,

noticing the character of the erroneous teaching by which the Colossians were in danger of being misled. How could Paul possibly cope with such difficulties from far-away Rome? Study, with care, the following outline of his argument.

ANALYSIS OF THE LETTER TO THE COLOSSIANS

- I. Salutation (1:1, 2).
- II. Personal Portion of the Letter: The apostle's relation to his readers, his thanksgiving, prayer, sufferings for them, and deep interest in them, with which is also blended an exalted description of the office and nature of Christ, and of salvation in him (1:3—2:5).
 1. Thanksgiving for the faith and love of his readers (1:3-8).
 2. Prayer for them, passing into description of Christ according to his nature and office (1:9-23).
 3. The apostle's sufferings on their behalf and his office as a minister of the gospel (1:24-29).
 4. His deep interest in his readers and other Christians not personally known to him (2:1-5).
- III. Doctrinal Portion of the Letter: Warning against the false teachers who, by philosophy, would lead them from Christ (2:6-23).
- IV. Hortatory Portion of the Letter (3:1—4:6).
 1. Exhortation to live a heavenly life on earth (3:1-4).
 2. To put away the earthly deeds of the unrenewed nature (3:5-11).
 3. To put on the things which belong to God (3:12-17).
 4. Respecting domestic relations (3:18—4:1).
 5. Prayer and other Christian duties (4:2-6).
- V. Conclusion (4:7-18).
 1. Concerning Tychicus and Onesimus (4:7-9).
 2. Salutations from those with him (4:10-14).
 3. Salutation to brethren at Colossae and instructions concerning the reading of the letter (4:15-17).
 4. Signature and benediction (4:18).

Fourth day.—See the above analysis of Colossians and with its help read 1:1—2:5, noticing how Paul seeks to hold the Colossians back from error by commending their faith, and by exalting Christ and his gospel.

Fifth day.—With the help of the analysis read Col. 2:6-23, noticing here again how, against the philosophy that proposes to save men by rites, ceremonies, rules, etc., Paul emphasizes the all-sufficiency of Christ.

Sixth day.—Read Col. 3:1—4:6, noticing especially the exhortation to "heavenly-mindedness" in 3:1-4, and the very practical character of this heavenly

life as illustrated in the verses that follow. Write out, in your own words, a complete list of these Christian characteristics.

Seventh day.—Read Col. 4:7-18 (cf. analysis); picture again the situation here indicated, and in general Paul's situation and state of mind during his imprisonment in Rome.

Eighth day.—§ 30. *The letter to the Ephesians.* In the reading of Colossians, attention was called to the evidence that it was written at the same time as Philemon. Recall the circumstances (first, second, and third days above). Evidence of a similar character indicates that Ephesians was also written at the same time. Cf., e.g., Col. 4:7, 8 with Eph. 6:21, 22; Col. 3:18-4:1 with Eph. 5:18-6:9, etc. And this must certainly be the case if the letter was written by Paul. Some scholars think, however, that the condition of the church reflected in Ephesians could hardly have existed in the lifetime of Paul, and that the resemblances to Colossians are to be explained as due to its having been written by a devoted pupil of Paul. Others, because of the absence of the words "at Ephesus" in some ancient manuscripts (see marginal note on 1:1), and the general, impersonal tone of the letter, think that, though written by Paul, it was sent, not to Ephesus, or at least not to Ephesus only, but to a group of churches in the province of Asia. But whether written by Paul or a disciple of his, to Ephesus or as a circular letter to various churches, it certainly expresses mainly ideas that came from Paul and is one of the strongest and most impressive of the New Testament epistles.

ANALYSIS OF THE LETTER TO THE EPHESIANS

- I. Salutation (1:1, 2).
- II. A Description of Salvation in Christ, expressed in praise, thanksgiving, prayer, reminder; laying emphasis on the eternal purpose of God, on the richness of salvation, on the supremacy of Christ over all things, and on the unity of the church in Christ (1:3-2:22).
 1. Ascription of praise to God for the blessings of salvation in Christ (1:3-14).
 2. Thanksgiving for the faith of those to whom the letter is sent, and prayer for them that they may know the riches of this salvation (1:15-23).
 3. Reminds his readers how great a change has been wrought for them by the life-giving grace of God (2:1-10).
 4. Reminds them of their former state of separation from Christ, and declares that in Christ all former distinctions between Jew and Gentile are abolished, both being reconciled in one body unto God through the Cross (2:11-22).
- III. Transition to the Hortatory Portion of the Letter: The apostle's right to pray for them and exhort them, and his prayer for them (chap. 3).

1. The stewardship given to him for them—The mystery of Christ which has been revealed to him (3:1-13).
2. Prayer for them that they may know the fulness of blessing in Christ (3:14-19).
3. Doxology (3:20-21).
- IV. Hortatory Portion of the Letter (4:1-6:20).
 1. To maintain unity in Christ (4:1-16).
 2. To forsake the old impure heathen life and put on the new man (4:17-24).
 3. Warning against falsehood, anger, theft, malice, evil-speaking (4:25-32).
 4. Exhortation to love, and warning against uncleanness and covetousness (5:1-14).
 5. Exhortation to be wise and sober (5:15-21).
 6. Concerning domestic relations (5:22-6:9).
 - a) On the relations of husband and wife as parallel to that of Christ and the church (5:22-33).
 - b) On the relations of parents and children (6:1-4).
 - c) On those of master and servants (6:5-9).
 7. Concluding exhortation to put on the whole armor of God (6:10-20).
- V. Conclusion (6:21-24).
 1. Concerning Tychicus (6:21, 22).
 2. Final benediction (6:23, 24).

Ninth day.—Read Eph. 1:1; recall all that you can of the history of the church in Ephesus and of other churches in that vicinity. Cf. Col. 2:1; 4:16. If this is a circular letter may it be that Col. 4:16 refers to one copy of it? See the analysis of Eph. and read 1:1-14, noticing what facts are especially emphasized in the ascription of praise to God.

Tenth day.—Read (with the help of the analysis) Eph. 1:15-23, noticing what the author especially requests for his readers, and what conception of Christ he expresses. In like manner also read Eph. chap. 2, comparing analysis.

Eleventh day.—Read Eph. chap. 3, comparing analysis. Consider whether, if any of the readers of this letter were in danger of being led astray by a specious philosophy, such as had been taught at Colossae, there is anything in these two chapters that would have a tendency to hold them to Christ. Write out these helps for the Christian life.

Twelfth day.—Read Eph. 4:1-16, noticing the emphasis laid upon the unity of the church as the body of Christ and the means of maintaining it. Try to put Paul's thoughts into your own words.

Thirteenth day.—Read Eph. 4:17-32, cf. analysis. Notice the exceedingly practical character of the apostle's exhortation.

Fourteenth day.—Read Eph. 5:1-21, cf. analysis. See suggestions for yesterday.

Fifteenth day.—Read Eph. 5:22—6:9. Consider whether the ideal of a Christian household here set forth has yet been reached in our homes.

Sixteenth day.—Read Eph. 6:10—20, studying with care the significance of each piece of the armor. Cf. I Thess. 5:8. Read Eph. 6:21—24. Was Paul living up to his own ideal, as here expressed?

Seventeenth day.—§ 31. *The first letter to Timothy.* It will be remembered that Paul was in prison when he wrote Philippians, Philemon, and Colossians (cf. also under Ephesians), but was expecting to be released (Philem. vs. 22; Col. 2:22). On the other hand II Tim. 4:6, 16 indicates that when these words were written he was in prison and not expecting release; while I Tim. 1:3; Tit. 1:5; II Tim. 4:20 refer to certain journeys of the apostle. Since it seems impossible to place these letters and these journeys in any period of the apostle's life before the imprisonment at Rome from which he wrote Philippians, Philemon, etc., it has been by many inferred that he was released from that imprisonment, made the journeys referred to in I Tim. 1:3; Tit. 1:5; II Tim. 4:20; and was again imprisoned, writing II Timothy shortly before his death.

On the other hand, however, there are so many things in these letters that seem to belong to a later period than Paul's life, and so many expressions that are unlike his usual style that many have felt forced to believe that these letters did not come, just as they stand, from the apostle's hand. And it must be remembered, as was pointed out in speaking of II Corinthians, that that letter was probably made up out of three or more separate letters by Paul. Under Ephesians also mention was made of the possibility that this was composed by a disciple of the apostle's largely out of material derived from Paul rather than written by Paul himself. This suggests the undoubted fact that Paul's letters, first written probably without thought that they would ever be published as literature, went through the hands of an editor before they were put together and copied as a collection of his letters in the form in which we now have them. It is probable that this process of editing was carried much farther in reference to the letters to Timothy and Titus than to any others. They contain, in all probability, portions of real letters of Paul; but in the form in which we have them it seems almost necessary to suppose that they were put forth to meet situations that arose only some time after Paul's death. If to issue such letters under Paul's name seems to us dishonest, we must remember that "pseudepigraphy"—writing under an honored name not one's own—was very common in those days and was looked upon much as we look upon the writing of historical novels in which a historical character is represented as relating his experiences, and that the compiler of these letters may well have felt that the very best use that he could make of the fragments of Paul's letters that he had was to use them in composing epistles adapted to meet the needs and difficulties of his day. In that case, though we read some

passages as originally Pauline (such for example as I Tim. 1:1-3*a*; II Tim. 1:1-11, 15-18; 2:1-13; 4:1, 2, 5-21; Tit. 3:1-7, 12, 13, which Professor McGiffert regards as from the hand of Paul), yet we must read the letters as a whole as reflecting the conditions of a time somewhat later than that of Paul himself.

ANALYSIS OF THE FIRST LETTER TO TIMOTHY

1. Salutation (1:1, 2).
2. Timothy's mission at Ephesus (1:3-11).
3. Thanksgiving for the apostle's own call into Christ's service (1:12-17).
4. Charge to Timothy to war the good warfare (1:18-20).
5. Instruction concerning the conduct of the Christians at Ephesus (2:1-3:16).
 - a*) Prayer and conduct of public worship (chap. 2).
 - b*) Qualifications for church officers (3:1-13).
 - c*) Conclusion (3:14-16).
6. Prediction of future heresies (4:1-5).
7. Personal exhortation to Timothy, concerning his own conduct and example (4:6-16).
8. Treatment of the various classes in the church (5:1-25).
 - a*) In general (5:1, 2).
 - b*) Widows (5:3-16).
 - c*) Elders (5:17-25).
9. The duties of servants (6:1, 2).
10. Concerning false teachers (6:3-10).
11. Another personal charge to Timothy (6:11-16).
12. Charge for the rich (6:17-19).
13. Final charge to Timothy (6:20, 21).

Eighteenth day.—With the analysis read I Tim. chap. 1. What do vss. 3-11 show as to the subject on which men were teaching false doctrine? What do vss. 4, 5, 19 show to be still uppermost in the writer's mind?

Nineteenth day.—With the analysis read I Tim. chaps. 2 and 3. How far do modern churches follow Paul's admonitions, as here given? Notice with respect to 3:16 that the several clauses are rhythmically and antithetically arranged and are quite probably a quotation from an ancient Christian hymn (cf. Eph. 5:19), or confession of faith. Arranged in lines it would read thus:

Who was manifested in the flesh;
 Was justified in the spirit;
 Was seen of angels;
 Was preached among the nations;
 Was believed on in the world;
 Was received up in glory.

Twentieth day.—Read I Tim. chap. 4, with the analysis. Give special attention to vss. 6–16.

Twenty-first day.—Read I Tim. chaps. 5 and 6, with the analysis.

Twenty-second day.—Notice from the analysis the repeated personal charges to Timothy interspersed among the instructions conveyed through him to others. Re-read these personal charges and form an impression of the ideal of character which they set forth.

Twenty-third day.—Review the sections of the letter which contain instructions concerning the conduct of others. Cf. analysis.

Twenty-fourth day.—§ 32. *The letter to Titus.* Recall once again the scenes of Titus' labors. Then read Tit. chap. 1, with the help of the following analysis.

ANALYSIS OF THE LETTER TO TITUS

1. Salutation (1:1–4).
2. Titus' mission in Crete, especially the appointment of elders (1:5–9).
3. The vices of the Cretans (1:10–16).
4. Instruction to Titus concerning the things he is to teach the Cretans (2:1–3:8).
 - a) Sober and upright living (2:1–9).
 - b) This exhortation enforced by the past and future coming of Christ (2:10–15).
 - c) Subjection to rulers and good works toward all enforced by appeal to the goodness of God (3:1–8).
 - d) Questions to be avoided, and the treatment of the factions (3:9–11).
5. Conclusion (3:12–15).

Twenty-fifth day.—Read Tit. chap. 2, noticing especially the emphasis upon sober-mindedness.

Twenty-sixth day.—Read Tit. 3:1–8, noticing carefully the conduct enjoined and the motives appealed to. Read 3:9–11 and 3:12–15. Follow, on the map, all of these suggested movements of Paul. Recall the long list of able men whom Paul enlisted as his co-workers.

Twenty-seventh day.—§ 33. *The second letter to Timothy.* Read chap. 1, with the help of the following analysis.

ANALYSIS OF THE SECOND LETTER TO TIMOTHY

1. Salutation (1:1, 2).
2. Mingled thanksgiving, reminiscence, and exhortation (1:3–14).
3. Concerning Phygellus, Hermogenes, and Onesiphorus (1:15–18).
4. Exhortation and encouragement enforced by his own example (2:1–13).
5. Instruction concerning them that are in danger of being led away (2:14–26).

6. Prediction of coming heresies, and exhortation to steadfastness (3:1-17).
7. Solemn charge to Timothy, and announcement of the approaching end of the apostle's own course (4:1-8).
8. Conclusion: Personal matters, salutation, and benediction (4:9-22).

Twenty-eighth day.—Read II Tim. chaps. 2 and 3, noticing especially in chap. 3 (*a*) (vss. 14-16) what the writer gives as the antidote to false teaching and life, (*b*) to what portion of our Bible he refers in vss. 15, 16, (*c*) for what he declares the Scriptures to be valuable. Read II Tim. chap. 4, with the analysis, noticing especially Paul's parting exhortation to Timothy, vs. 5, and his own last exultant expression of faith and hope, vss. 6, 7, 8, 18.

Twenty-ninth day.—With the aid of the analytical outline review rapidly the life of this great Christian leader.

Thirtieth day.—Learn the list of Paul's letters in their probable chronological order and recall as far as you can the place at which, and the circumstances under which, each was written.